

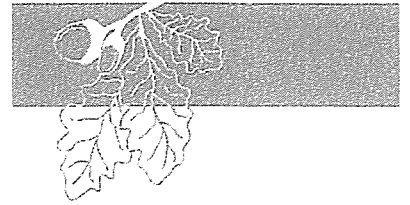
Toitū Te Tiriti  
Honour the Treaty  
Protecting the rights of future generations

The Treaty of Waitangi (signed in 1840 between the British Crown and Māori chiefs) remains a cornerstone of Aotearoa New Zealand's nationhood, embedding principles of partnership, protection, and participation. The concept of *Toitū* ties closely with these principles, in that it urges current and future generations to uphold the values and agreements made under the Treaty, ensuring that they are preserved in ways that maintain their relevance.

The future generations' connection to the Treaty lies in the understanding that the agreements made between Māori and the Crown are not merely for the present but must endure and be passed on. This creates a legacy of care and mutual responsibility.

- Partnership: The Treaty calls for the Crown and Māori to act as partners, with respect for each other's needs and obligations. This partnership is not static; it must be dynamic, evolving with the needs of the people and the planet, in ways that are mindful of future generations. Just as we receive the benefits of the Treaty today, we have a responsibility to pass on a healthy relationship and a just society to future generations.
- Protection: One of the core promises of the Treaty is the protection of Māori rights, taonga (treasures), and resources. This includes not just physical resources but also cultural, spiritual, and intellectual legacies. Protecting these for future generations is an obligation that transcends the present, it's about safeguarding the wellbeing of the land, water, and people.
- Participation: The Treaty ensures Māori have a voice in decision-making processes. As we look to the future, it is critical that this principle is extended, enabling future generations of Māori (and all people) to actively participate in shaping the future. This is especially important in the context of environmental stewardship, social justice, and policy-making, where the voices of those affected by decisions should always be heard.

Whānau have the opportunity to voice their perspectives, potentially shaping the future for generations to come. Our environment is one that embraces multiculturalism while upholding a strong cultural identity. The tamariki take pride in their heritage, acting as confident advocates for their cultural values. It remains the prerogative of whānau to decide whether they wish to support Toitū Te Tiriti.



## **Aotearoa New Zealand's Histories: A Formal Overview**

### **Understanding the Big Idea**

Māori history forms the foundational and continuous history of Aotearoa New Zealand. It is integral to understanding the nation's past, present, and future.

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### **Government and Organisation**

Toitū Te Tiriti is a pivotal aspect of Aotearoa New Zealand's history. Te Tiriti o Waitangi, or the Treaty of Waitangi, represents an agreement between Tangata Whenua (the Māori people) and the Crown. This historical document provides a framework for understanding the relationship between these two parties and offers opportunities for learning and reflection, particularly in the context of Education Outside the Classroom.

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### **Colonisation and Settlement**

The processes of colonisation and settlement have played a central role in shaping Aotearoa New Zealand's history over the past 200 years. These events have had lasting effects on the social, cultural, and political landscape of the nation.

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### **Culture and Identity**

Toitū Te Tiriti is not only a historical document but also an evolving part of New Zealand's identity. Its legacy continues to shape cultural discussions and decision-making, with implications for future generations. The diverse perspectives and values of individuals and communities are central to this ongoing dialogue.

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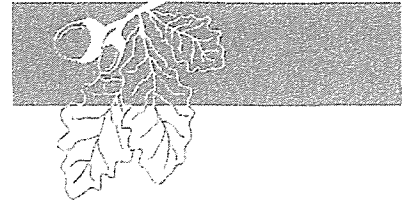
### **Place and Environment**

A key aspect of Aotearoa New Zealand's history is the recognition and respect for different beliefs and cultural practices. This inclusivity ensures that no single group holds power over others, fostering a more equitable society. Understanding and acceptance of diverse perspectives contribute to the nation's development..

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### **Social Justice and Awareness**

A critical part of Aotearoa New Zealand's historical and social narrative involves analysing past and present decisions, advocating for social justice, and taking proactive steps toward positive change. This commitment to awareness and action is essential for building a fair and inclusive society.



Tēnā koutou te whānau o te kura o Te Ngaengae,

We acknowledge the variety of feedback we have received from the wider community across Aotearoa regarding the upcoming school trip to participate in the Toitū Te Tiriti hikoi.

Our decision to take part in this event is driven by our commitment to providing educational experiences that align with the Aotearoa New Zealand Histories Curriculum. Central to this curriculum is the study of Te Tiriti o Waitangi, which is a foundational aspect of New Zealand's history and continues to shape our landscape. The hikoi presents an opportunity for our tamariki to engage in a living learning experience—an event that is both current and significant in the context of history.

As part of their learning, our tamariki are developing an understanding of Social Justice and Awareness, exploring how people interact with one another for various reasons and purposes. This is an important part of their education, as it encourages them to accept and respect differences in ideas, beliefs, and cultural practices.

Cultural identity is a key focus within our kura. Our tamariki are confident in their cultural heritage, take pride in who they are, and show mutual respect for all cultures. The hikoi provides an opportunity for them to further explore and understand the diverse thoughts and feelings of others, fostering empathy and awareness.

Participation in the hikoi is **not compulsory**. If any whānau prefer that their tamaiti does not attend, the school is remaining open as usual, with staff present to support those who remain on-site.

As a kura, we strive to uphold an environment where the views and feelings of all whānau and tamariki are respected. We are committed to ensuring that our educational decisions remain inclusive, thoughtful, and aligned with our collective goal of fostering respectful and informed citizens.

Ngā mihi nui ki a koe,

Nāku noa,

Murray Bootten

Tumuaki/Principal



04 567 8117  
[office@nngs.school.nz](mailto:office@nngs.school.nz)

*Utaia Hiri Utaia Hiri  
Utaia mai ngā waka o te motu  
ki Te Whanganui-ā-Tara e tau nei!*

Tēnā koutou e ngā whānau o te kura o Te Ngaengae.

We have decided as a kura that we will attend the Toitū Te Tiriti Hīkoi in Wellington on **Tuesday 19th November**.

This kaupapa will be history making! We intend to show our collective disagreement to the proposed Treaty bill by the current Government and its first reading in Parliament on that day.

There will be thousands attending therefore, we encourage all our whānau to come and stand with us, tangata whenua mai, tangata tiriti mai.

The whole school will travel by train from the Naenae train station to Wellington departing at approximately **10am** and returning at approximately **1.30pm**.

Permission slips will be accessible on the skool loop app. Please indicate if you can help. Due to the scale of the hīkoi and the attendees, Te Repo and Ngā Kākano require 1-1 supervision.

There will be more details sent out over the next week, so keep an eye out on Facebook and Skool loop.

Get your flags, voices and walking shoes ready!

*Toitū Te Tiriti  
Toitū Te Kotahitanga  
Toitū Te Iwi Māori.*



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## Fwd: Some schools encouraged students to attend the hīkoi!

1 message

Andy Mitchell <andy@yokoso.co.nz>

14 November 2024 at 18:18

To: murray.bootten@naenae-primary.school.nz

Kia ora Murray,

Just as an FYI, your school made the Hobson's Pledge newsletter. They're campaigning for their followers to lay complaints against your school and others with the Teachers Council for "breaching political neutrality."

Kia kaha. I'll keep an eye out for you all at the hīkoi!

Ngā mihi,

Andy

----- Forwarded message -----

From: **Don Brash, Hobson's Pledge** <hello@hobsonspledge.nz>

Date: Thu, Nov 14, 2024 at 1:17 PM

Subject: Some schools encouraged students to attend the hīkoi!

To: Jasper Skinny Arms <jasperskinnyarms@gmail.com>

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Jasper --

A quick note from me just to make you aware of the politicisation occurring in New Zealand schools.

And I would like to quickly acknowledge that you will be hearing from us a bit more frequently in the coming weeks as there is so much happening around the Treaty Principles Bill that we need to keep you updated on. These issues are too important not to share with you.

Yesterday, the hīkoi that was meant to be about the Treaty Principles Bill made its way across the Auckland Harbour Bridge. I say 'meant to be' because those taking part cited a number of issues as their reason for being there, including hatred of David Seymour, a desire to get rid of the Government (that was Willie Jackson), and (judging by the flags) pro-Palestine activism.

It was a school day, and Associate Minister of Education David Seymour made it clear that students should be at school. Some schools, it seems, disagreed.

**On his Kiwiblog, David Farrar shared correspondence that some schools sent out encouraging hīkoi attendance and excusing absences!**

Here is one example from Naenae Primary School. Kiwiblog also shares one from South Wellington Intermediate School.



**Naenae**  
Primary School



Wheatley Street, Naenae,  
Lower Hutt 5011  
04 507 8117  
[office@naenae.school.nz](mailto:office@naenae.school.nz)

*Ūtaina Hi! Ūtaina Hi!  
Ūtaina mai ngā waka o te motu  
ki Te Whanganui-ā-Tara e tau nei!*

Tēnā koutou e ngā whānau o te kura o Te Ngaengae.

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*Toitū Te Tiriti  
Toitū Te Kotahitanga  
Toitū Te Iwi Māori.*

David Farrar has suggested that New Zealanders concerned with the blatant politicisation going on should report schools which are breaching political

neutrality to the Teaching Council.

**We think this is a great idea.**

As we are demonstrating with our approach to fighting back with the media, Hobson's Pledge is done with politely tolerating the behaviour of radicals. Our opponents use any means possible to silence and attack us, why should we not use regulatory tools (appropriately, I might add) to disincentivise destructive activism.

**The Kiwiblog article** shows some examples that you can [report to the Teaching Council](#), but you may have heard of others. Please let us know if you have, and we can report those too.

**[CLICK HERE FOR THE TEACHING COUNCIL COMPLAINT FORM](#)**

Once the form has been completed, email it to: [conduct@teachingcouncil.nz](mailto:conduct@teachingcouncil.nz) or post to:  
Manager Professional Responsibility Teaching Council Aotearoa New Zealand PO Box 5326,  
Wellington 6140 New Zealand.

Sincerely,



**Don Brash**

Trustee

Hobson's Pledge

P.S. If you would like to contribute to our fund for fighting all of the nonsense, please [click here](#).



Hobson's Pledge Trust Unit 6, shed 24 143 Quay Street, Auckland Central, Auckland, 1010.

This email was sent to [jasperskinnyarms@gmail.com](mailto:jasperskinnyarms@gmail.com). To stop receiving emails, [click here](#).

Created with NationBuilder, software for leaders.

## Timeline: How millionaires created a national news story about Naenae Primary

**11:56am, 13 November.** The Herald runs a [story](#) about how Seymour opposes students joining the hīkoi. He has copies of school letters 'sent to his office this morning', that the Herald 'has seen.'

### Hīkoi to Parliament: David Seymour disappointed teachers encourage children to skip school and join hīkoi



By **Joseph Los'e**

Kaupapa Māori Editor · NZ Herald · 13 Nov, 2024 11:56 AM · 2 mins to read

**12pm, 13 November.** Four minutes later, members of the right wing post a copy of a letter from Naenae School about the hīkoi online. Did they get copies from the same people who gave them to Seymour?

Naenae Primary are sending the whole school on the train.



**2:42pm, 13 November.** Kiwiblog posts a [blog](#) with email details of the school, the board chair, and the details of SWIS. They suggest people write complaints to all of them. That's an invasion of privacy. Kiwiblog is run by David Farrar who is involved in [Dirty Politics](#)

#### Kiwiblog

NOVEMBER 13 2024 2:42PM BY DAVID FARRAR

### Make principals accountable

The Teaching Council is the body in New Zealand that registers teachers. They published



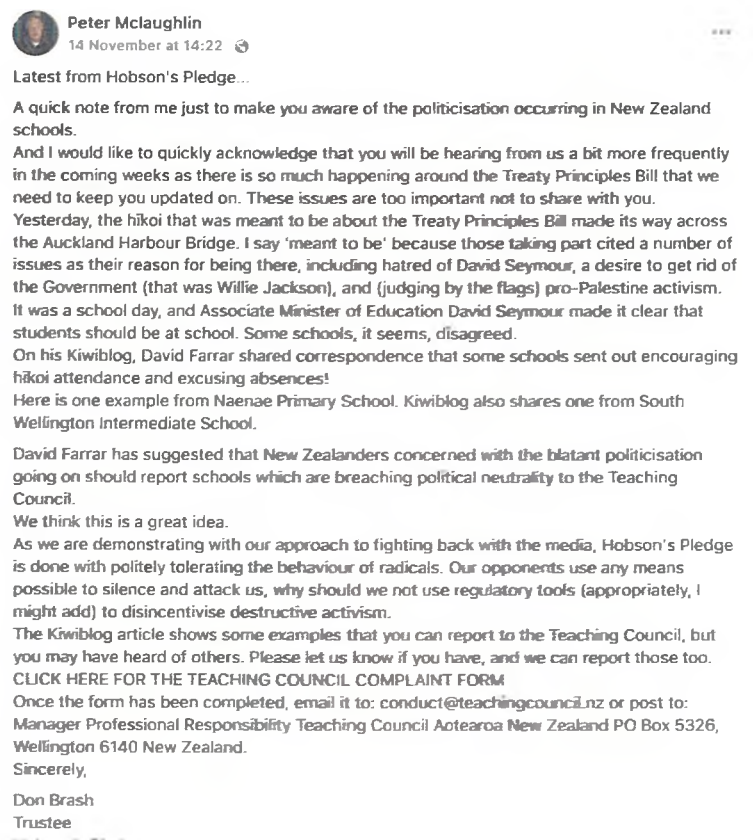
## Kiwiblog

It is not clear who made the decision, but the principal is the leader of the school so is responsible. His name is Murray Bootten.

I would encourage people to file formal complaints that this action is a breach of the Teaching Council guidelines. Send them to the board chair and the Teaching Council. The board chair is Tina Renata. They don't list an e-mail for her but use the office e-mail address. And you can fill in the [Teaching Council form here](#).

Around **an hour later**, Seymour retweets a tweet by Farrar about the blog.

About **a day later**, Hobson's Pledge sends an email to its database of 10,000 people. an email address and online form to flood the Teachers Council with complaints about principal.

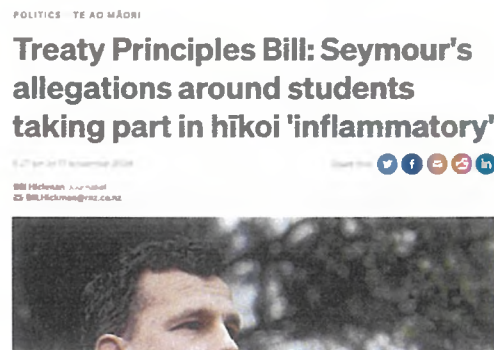


**15 November.** The Ministry of Education, under government control, issues guideline effectively discourage tamariki from joining the hiko. Two weeks before this, the Minis released a new maths and writing curriculum with all references to the Treaty remove



**Education Ministry reminds schools to remain 'neutral' as students join hiko**

**17 November.** PPTA and teachers push back, arguing that the hīkoi is important for ē learning.



### Where to from here?

You can see from this timeline how closely coordinated all of these groups are. With a handful of tweets and posts on Facebook they connect with Seymour and nek minute the news pushing their views and bullying Naenae School. But Naenae is powerful - t reason they are acting in the first place.

It's possible though that the politicians and the people behind these attacks will keep pushing back against the school and seek some form of punishment.

The community and its supporters could continue to show support for the board, the p and the school for its stance.

The community could actively engage with the Teachers Council who now have to de the letters of complaint. The community could ask if they got any complaints. How ma What are the next steps the Teachers Council will take? A strong show of support fror community will help to get the Council on board. Would the Teachers Council attend a iwi with the whānau?

The community might want to seek broader support: do local MPs know what's going Are they backing the kura? What about the mayor? Local councilors?

Now that we're at the end of the year there might be opportunities for the school and community to tell a broader story about how successful the hīkoi was, how was the hī the day, sharing with the motu how the school stood, how right wing groups and ACT been picking on the school, and the story of resilience we have as a people. Perhaps Karere and Te Ao Māori would like to do a follow up story about the power of Naenae